The Alliance Weekly

SEPTEMBER 5, 1956

A Filipina Bible School Student

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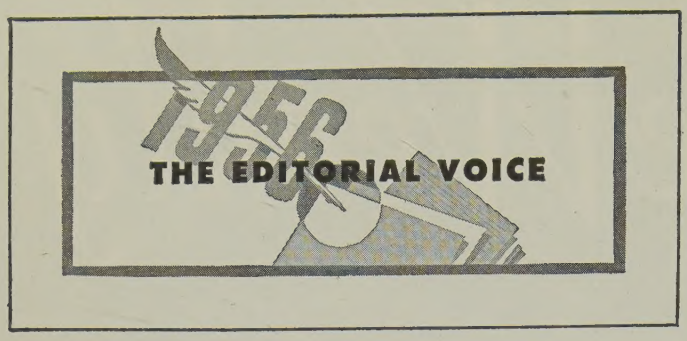

ONLY A FEW THINGS MATTER

It has been suggested here before that life, for all its apparent complexities, is at bottom very simple indeed if we could only realize it. Thank God, only a few things matter. The rest are incidental and unimportant.

Nothing that matters is new. "There is no new thing under the sun," said Solomon, and he could hardly have meant that there had been no mechanical developments or social or political changes under the sun, for he observed elsewhere that man has "sought out many inventions," and he had himself instituted quite a number of changes in the royal routine. The city of Jerusalem he left behind him when he died was quite another city from the one he took over from his father David. External changes were numerous even in those days, but in nature and in man nothing was new; and it was of these that Solomon wrote.

Nothing is new that matters and nothing that matters can be modernized. One way to evaluate anything in the world around us is to check for possible modernization. If it can be modernized you may safely put it far down in the scale of human values. Only the unchanged and the unchanging should be accounted worthy of lasting consideration by beings made in the image of God.

Should some reader impatiently brush me off as hopelessly old-fashioned I shall not be offended. To escape the illusion of the temporal requires a free mind and a heart deeply engrossed in eternal thoughts and filled with immortal yearnings. And present-day Christianity simply does not produce that kind of mentality. Neither can we hope with Wordsworth "that mellower years will bring a riper mind and clearer insight," for our direction is away from this and not toward it. Unless we have been enlightened deep in the center of our being by a fiery baptism of the Spirit of truth, the passing of time will not help us. Rather it may confirm us in our carnality. There is such a thing as spiritual senility. It is the natural result of failure over a prolonged period to live in the light of revealed truth; and it can happen to any of us unless we walk humbly and circumspectly.

Almost everything that men value today has been developed from some primitive archetype: the streamlined auto from the wheel, the skyscraper from the stone arch, the supersonic airplane from the kite, our highly complex monetary system from the cowrie shell or its equivalent, our extremely efficient methods of communication from hieroglyphics or the jungle drum. I think it would be possible to trace about 98 per ce of the items that compose our modern civilized wor back to their primitive originals. Yet I reassert wi emphasis that nothing new matters and nothing th really matters can be modernized.

What really matters after all? *My personal relati to God matters.* That takes priority over everythi else. A man may be born in a sanitary hospital, rece his education in progressive schools, ride in an a conditioned car, sleep on a foam rubber mattress, we synthetic clothing, eat vitamin-enriched food, read fluorescent lights, speak across 12,000 miles of emp space to a friend on the other side of the world, lo his anxieties by taking tranquilizing pills, die without pa by the aid of some new drug and be laid to rest in "memorial park" as lovely as a country garden; y what will all this profit him if he must later rise to fa in judgment a God who knows him not and whom does not know? To come at last before the bar eternal justice with no one to plead his cause and to banished forever from the presence of the great Judge is that man any better off than if he had died a nak savage in the hinterlands of Borneo?

No man can afford to live or die under the frowni displeasure of God. Yet, name one modern device th can save him from it. Where can a man find securit Can philosophy help him? or psychology? or scienc or "progress"? or atoms or wonder drugs or vitamin No. Only Christ can help him, and His aid is as c as man's sin and man's need. The naked aborigine as near to God (and as far from Him) as the Ph Nothing new can save my soul; neither can saving gra be modernized. We must each come as Abel came, atoning blood and faith demonstrated in repentan No new way has been discovered. The old way is t true way and there is no new way. The Lamb of G was slain "before the foundation of the world."

A few other things matter to be sure, but th begin there, go out from there and return there aga They are that we trust Christ completely, carry c cross daily, love God and our fellow men, walk in t light as God gives us to understand it; that we lo mercy, and walk uprightly; that we fulfill our co mission as ambassadors of Christ among men; that grow in grace and in the knowledge of God and co at last to our end like a ripe shock of corn at harv time.

These are the things that matter. These things always critical, yet few recognize them as being It is all but impossible these days to get attention the things that matter. Only as the servants of God w away from these serious and eternal things to talk politics or world events or sports or science will nervous and distraught victims of time and space g them a hearing. Yet these eternal truths are all Bible teaches and all we are authorized to procla

We don't need twenty-five hours a day to be good Christians— twenty-four will be enough

We Have Time If We Know What to Do With It

By HELEN SIGRIST

often we think we would be
er Christians if only we had
e time, but this is not true.
e of us have less strength or
ligence or wealth than others;
e have the greatest difficulty
ng enough food to keep alive
some are even short on God's
air and sunshine. But each
s has seven days every week
twenty-four hours every day.
me cannot be hoarded. We
d it as it comes. We spend
as God wills—or not. The
lem of time is therefore very
le for a Christian. We never
more of it. We always need
end it in God's will.
t us not believe that "the secret
e of the most High" is open
to those who have been granted
uiet life without trouble or
ure or many responsibilities.
n 91, for instance, is addressed
nen and women under stress,
ngered by snares, threatened
lisease and war, assaulted by
he powers of hell. Abiding
r the shadow of the Almighty
nerefore not reserved for the
ry shepherd who has long,
eful nights to look up at the
, nor for the minister during
hours when he can be shut
in his study.
is "secret place" is the place
llowship with God and it is
to every obedient child of God.
a place to *dwell* in, which means that we are to remain in it even during pressure and outside turmoil. This is important, for we often think we have to get away from things to find refuge in God. Then we are frustrated if we cannot seem to get away. Just as the Athenian philosophers heard from Paul that "we live, and move, and have our being" in God, so we must learn that this should be as true spiritually as it is physically.

Of course there should be special times set aside for Bible reading and prayer, and most of us could find more time for this than we think. Perhaps we rise earlier and are pleased with the blessing we receive starting the day with the Lord. But during the day we stop for minutes of relaxation and let our minds churn aimlessly with little worries, fragments of gossip, shreds of the morning's news. We can learn to remember the Lord's presence by taking Him into our thinking; seeing our problems, our friends and the world events in their relation to God, so that everything has eternal meaning and real importance instead of the pettiness or even corruptness of our thoughts when we do not include the Lord. In others of these snatched moments we will find ourselves talking to God. Again, we may take just one Bible verse on a slip of paper and memorize it. Such times give rest of body, too, and no doubt a deeper rest than would be possible if the mind were left feverishly turning by itself.

For some of us, however, the days are so crowded by necessary work that there are not many minutes to be quiet and alone, and we have sadly concluded that the cultivation of the deeper life will have to wait until we have finished with overtime on the job or the children are grown, or until reinforcements come to the mission field or we no longer have that invalid to care for, or whatever our own problem may be. When we think this way, we are unconsciously accusing God, because it is He who has permitted the problems that fill our lives. If we feel that circumstances which He has sent cannot build us spiritually, then we deny that all things really work together for good. We have disbelieved the promise that with every trial there is a way of escape. We can begin a new way of life simply by believing the clear Bible teaching that God wants us to live in communion with Him.

Isaiah knew the way out of pressure. He told us that "they that wait upon the Lord shall renew their strength." We can wait upon the Lord in screeching subways and beside a pounding punch press. We can talk to God while mending socks or scrubbing floors or ironing. We can tell Him we love Him while rolling a sheet of paper into a typewriter, and can ask His blessing on our relationship with the customer who is just stopping at our counter.

The new way of life doesn't come easy at first as we have the thought habits of years to overcome. Satan will surely whisper that such things might work for a Brother Lawrence in a monastery kitchen, but he didn't have the confusion of our office or the noise of our shop or four children screaming underfoot, or whatever. Nevertheless we have a solid promise: "They that wait upon the Lord shall renew their strength." Our God is able to meet us anywhere, at any time.

The command "Pray without ceasing" remains meaningless to many of us in spite of the sermons we have heard and the articles we have read. This is because we still usually think of prayer in terms of a rigid form, except in times of emergency. Prayer includes all our consciousness of God and can be just a wordless joy in His presence, a reaching out for His support or a repeated upholding to Him of those dear to us or those we know are in special need. We are to live and have our being in God, knowing He is there even when we may not be thinking of Him just as we know there is light in a room in which we work even when we do not say to ourselves, "The room is light." Walking in the light of the presence of God can become a continual life of prayer.

Sometimes the reason we seem so pressed for time and feel so strongly that we would have to get away to find God is that we are spending time in our own way, not as He has chosen. We have no right to take burdens upon ourselves or fill up our own time. God never gives too much. If we are harassed or overloaded, if we rarely feel the comforting shadow of reassurance that all things are ordered of the Lord, something is wrong. In individual lives, as in the church, "God is not the author of confusion, but of peace." We would do well to examine our lives carefully, with prayer.

An office may be a holy place and a businessman's time may be as fully given to the Lord as any pastor's. On the other hand, both the Christian businessman and the pastor may rush from meeting to meeting and wear themselves out running where God has not sent them. A woman may be called to serve the Lord as a housewife and may show the beauty of a Spirit-filled life to her family, her neighbors, her church; her life may touch far places as she serves through intercession. Or a woman may live for freshly-starched ruffles and angel food cake. The world has a saying that applies to such expenditure of time: "How much will it matter a hundred years from now?"

We should not, however, go to the extreme of feeling that because a task is small and routine it is somehow unspiritual, nor should we deny our families and friends the acts of kindness that symbolize love. Baking a cake or planning a picnic *can* be as much in the name of Christ as the giving of a cup of cold water of which the Lord spoke. Only God can show us which of our deeds are planned for our own self-satisfaction and so are valueless, the hay and stubble which will perish in the fire.

We have a test by which ever act can be evaluated. Is it don "to the glory of God"?

It is presumptuous to say, as som do, that we know we are living God's will because God has n stopped us from doing what we hav decided to do. We must not a His guidance and then hurry without waiting for it. Neverth less God makes it easy to live His will if His will is the bas desire of our life and if we kee praying that He overrule plans th are not His own. He does not a ways show us what we will do t morrow, but He wants us to kno that we are in His place for today and He certainly will n make it hard for us to know.

If, then, our lives seem overfu we must be sure that the Lord in everything we do—in work an rest, in study and recreation. Pe haps the Lord would take from some of our activities so we w have time to live fully to Him. Pe haps He may let the pressure r main, for today at least, but H will show us how light the burde become as we rest in Him, as work in Him, as we see peop through His eyes, as we are uphe even when exhausted in body, the strength of His love. He wan us to know the blessedness of dwe ing in His secret place.

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O Jesus, King Most Wonderful

O Jesus, King most wonderful,
Thou Conqueror renowned,
Thou Sweetness most ineffable,
In whom all joys are found!

When once Thou visitest the heart,
Then truth begins to shine,
Then earthly vanities depart,
Then kindles love divine.

O Jesus, Light of all below!
Thou Fount of life and fire!
Surpassing all the joys we know,
And all we can desire,—

May every heart confess Thy Name,
And ever Thee adore,
And, seeking Thee, itself inflame
To seek Thee more and more.

—From the Latin, Mediaeval.
Tr. EDWARD CASWALL, 1814-1878.

crificial endurance is as essential a part of
issionary experience today as it ever was.
'hrist . . . leaving us an example,
at ye should follow his steps."

The Proving of a Missionary

Why do many volunteers and candidates for the mission fields fail to follow their intended vocations? . . . Why do some missionaries resign from their labor before their first term expires or never return to the mission field for a second term of service? What is the real lack?

By REV. OLAV EIKLAND

THESE questions reflect the heart-he of missionary leaders as well as pporters at home. The dynamic rce for the great task of evangeliz-g the world is revealed in the Word God. The secret of our failure also revealed there.

When the Saviour left heaven's ansions to enter this world's great ission field He said, "Lo, I come to) thy will, O God," signifying His holehearted determination to finish hat God sent Him to do. By that vill we are sanctified" for our mis-onary labor, "through the offering the body of Jesus Christ once r all" (Heb. 10:9, 10). The high solve to go to the ends of the orld with the gospel cannot be stained by human altruism. The spiration of great missionaries who ave gone before us as pioneers is ot enough, but the sustaining rength is in Him who has called . And that calling is not only an quiring of His vision and of His mpassion for lost souls, but it is at voluntary dedication to Him ho said, "I come to do thy will, God."

If you are under appointment to ie mission field and are lacking ertain desirable things for your quipment which you are unable to uy, think of Him who without any f heaven's conveniences arrived on arth where He was "wrapped in vaddling clothes."

When you arrive on the field and are assigned to some obscure mission station, far away from commercial and social centers, think of Him who remained nearly thirty years in the obscure town of Nazareth, working with His hands for material support.

On that faraway mission station homesickness will be to your soul what fever can be to your body. It may become so intense that you may feel you must return home to be cured. Let Christ then show you the way to the "mountaintop" of prayer where He, in his human loneliness, sought to get as near as possible to His homeland and His Father without leaving earth's mission field. When heaven's joy fills our souls geographical distances are of no concern and then we find soul depression and elation being leveled. Temperamental equilibrium necessary for a smooth walk with our Lord and an efficient work for Him becomes ours. With Him bearing our yoke of service the burden is light.

Cultivation of constant fellowship with God in Christ will ease that craving of your social being for homeland friends. You will find that contact with a Nicodemus in your abode or with a Samaritan woman by the wayside will give you such an inner satisfaction that with Christ you eat "meat" which replaces your craving for other social stimuli. You will delight in the fellowship of those who are opening their hearts to God.

Something which is sure to kill our spiritual buoyancy in the Lord's service is a hilarious intoxication produced by worldly entertainment or conversation. In social life on the mission field or at home, that can become a pernicious fever to our Christian life. It weakens not only the soul but the nervous system as well, sometimes to the point of emotional inadequacy. Christ shows us the way to right behavior in social circles; He never became conformed to His surroundings but His presence and words electrified the environment through lofty ideals and edifying conversation.

Christ always steered clear of national and international conflicts, both with Romans as well as with the politico-religious parties of Judaism. His wise answers to those who attempted to bring Him into ideological battles or into the politics of that day gave proof that His kingdom supercedes the kingdoms of this earth as the sun's universal

Mr. Eikland is in charge of The Evangelical Alliance Mission's East Coast center located in Brooklyn. He served for thirty years as a missionary under TEAM in Venezuela and Colombia, South America. He writes with sympathy and understanding for the purpose of strengthening his brethren in the labor of the Lord.

illumination transcends the localized light of a candle.

Never has a better panacea been given for preservation of fraternal fellowship, missionary or national, than is implied in Christ's demonstration of humble service in washing His disciples' feet. If we, instead of trying to "brainwash" our fellow workers, engaged in feet washing, such humble service in the spirit of Christ would result in more harmony and co-ordination in our missionary labor.

Let us practice the kind of service Christ gave to mankind, ministering to the spiritual and physical needs of our fellow men. The gospel of salvation contains medicines, both curative and preventive, for ailments of soul and body. Their prescriptions need to be taught by precept and by practice to become effective.

Let us always be aware that in battles on mission fields there is one potent adversary and that he has a uniform strategy, although he may demonstrate a diversified tactic in opposing us. This adversary is "the evil one." If you combat him on one front, gaining the victory, try to overcome him in that same firmness and with the same weapon on the other front. The victory is assured, whether you be tempted to fall from the pinnacle of a great missionary undertaking or whether you be locked in combat with him in the lowly valley of fasting and prayer, struggling for the liberation of someone bound by satanic fetters.

In our missionary labor it is ever necessary that we be conscious of carrying the yoke of service together with Christ in full commitment and harmony (Prov. 16:3). Much overexertion in our missionary labor has been caused by attempting to carry the load alone. This may result not only in spiritual depression but even in physical breakdown. We must ever be conscious of the fact that Christ is carrying the yoke with us, and the heaviest part of it. Intimate concord, in spirit and in program, with our fellow workers is also of great importance in utilizing to the full our God-given capabilities and in preserving our spiritual and physical health.

It is a well-defined law in God's kingdom that His "strength is made perfect in weakness." God's most delicate and finest work for the finishing of His Church is often laid upon men and women who are bodily weak or in ill-health. It seems that in many cases it is only sickness produces such specialists. Said the wife of one missionary who returned with her ill husband from their foreign field of service for recuperation in the homeland: "When my husband took sick and became weakened in body, spiritual strength increased and so did his prayer life of intercession." Such men, withdrawn from the front lines of combat,

District Conferences

District and Prayer Conferences of The Christian and Missionary Alliance will be held as listed below with the deputation from the Board of Managers. Please pray for these important gatherings.

New England. Auburn, Me., September 17-20, Dr. H. L. Turner.

Northeastern. Jamestown, N. Y., September 10-14, Mr. P. B. Christie.

Eastern. Allentown, Pa., September 17-21, Rev. R. W. Battles.

Western Pennsylvania. Johnstown, Pa., September 17-20, Rev. W. F. Smalley.

South Atlantic. Lumberton, N. C., September 10-13, Dr. H. L. Turner.

Southeastern. Macon, Ga., September 10-13, Rev. D. N. Clark.

Southwestern. Longview, Tex., September 18-21, Rev. D. N. Clark.

Central. Akron, Ohio, September 17-20, Rev. H. E. Nelson.

Western. Mattoon, Ill., September 24-27, Rev. Nathan Bailey.

Northwestern. St. Paul, Minn., October 1-5, Rev. W. F. Smalley.

South Pacific. Fresno, Calif., October 1-5, Rev. B. S. King.

Pacific Northwest. Bellingham, Wash., October 1-5, Dr. H. L. Turner.

Western Canadian. Vancouver, B. C., September 12-17, Rev. H. E. Nelson.

Eastern and Central Canadian. London, Ont., September 18-21, Rev. L. L. King.

seem to be chosen of God for entr into His "high command" behind th fighting lines, for the special purpos of intercession (Isa. 45: 11).

A missionary father and mothe may be called upon to separat themselves from their children i order to go back to their field labor. Such separation often rais a big question for the parents as w as for the children. How often do recall in dark nights hearing mother's voice saying, "Why did leave my children?" and I seeme to hear the echo of children far aw saying, "Why did our mother an father leave us?" When in anguis of heart I tried to obtain from Go an answer to these questions I wa led to contemplate another questio left for our instruction in Holy Wri when from Calvary the Son cried t His Father, "Why hast thou forsake me?" In the light of that cry I sa that to be in God's will, and sanct fied by that will, we had to follo our Lord on His Calvary road, wil ing to forsake and to be forsake serving Him who for the bringin about of our salvation was forsake by His Father. In the streng which the forsaken Christ brings u we can forsake anyone, or anythin when it be for His cause and t His glory.

There should come to every mi sionary that high resolution not t leave his mission field of labor, circumstances do not oblige hi otherwise, until he has accomplishe the work God gave him to do. I the last letter which missiona Malla Moe sent home before sh died in Africa she wrote: "I lik the prayer of Jesus in John 17 whe He says, 'I have finished the wo which thou gavest me to do.' I hav also finished my work. I canno work any more." She was still i active service when she was ove ninety years old.

Wherever we be as missionarie for Christ, at home or abroad, ma we have that spirit of consecratio to God, inspiring us to do somethin for Him as long as "He lendeth u breath." For strength to labor fo the Lord till the end comes fro the fountain of His all-sufficie grace who first said, "The wo which thou gavest me to do . . it is finished."

DAVID R. ENLOW, Editor

IT HOME

esident signs clergy plane fares bill: President Eisen-wer signed into law a bill authorizing commercial lines to grant reduced fares to the clergy on a "space ailable" basis. The new legislation permits airlines offer lower rates on a stand-by basis, where the ergyman will not be able to make reservations but ill have to wait at the airport to see if space is available departure time.

●

rugstore's Treasure Day benefits church: Arthur and elen Dension observed Treasure Day for the seventh nsecutive year at their drugstore in Horton, Kans., ving the entire receipts from the day's business, along ith an equal sum from their personal savings, to support urch and missionary work. They took the name for e observance from a Biblical passage: "Lay not up r yourselves treasures upon earth. . . . But lay up r yourselves treasures in heaven. . . . For where your easure is, there will your heart be also" (Matt. 6:19-21).

●

hristian booksellers meet: More than one thousand legates from all parts of the United States and Canada tended the seventh annual convention in Chicago the Christian Booksellers Association. E. Gordon itchell, owner of the Home Evangel Bookshop in oronto, Ont., was elected president, and Lugene White, anager of the student bookshop at Wheaton (Ill.) ollege, was chosen vice-president. Other officers named ere Darrel C. Ray, Kankakee, Ill., secretary, and Robert utshall, Minneapolis, Minn., treasurer.

ABROAD

ulpit in Soviet called "prisoner" of state: Churchmen the Soviet Union are not free to teach their religion r propagate it except in the home, and the pulpit is "prisoner" of the State, a Baptist clergyman and editor aid in New York. Dr. John C. Slemp, editor of *Missions*, merican Baptist Convention monthly, said on his return om a six-week trip to Russia—during which he visited Moscow, Kiev and Leningrad—that there are no Sunday chools and no church organizations for young people the Soviet Union.

●

ombay governor defends Christian missionaries: Chris-an missionaries in India were defended in Bombay by r. Hare Krishna Mahatab, governor of Bombay, in an address broadcast by the All-India Radio. The official expressed "deep regret" over what he called "a controversy now raging" over the activities of the missionaries. The governor declared that the Christian missionaries have made a considerable contribution toward the progress of India. He said "we should not think of closing our doors to anyone. If we think in terms of exclusiveness we shall not make any progress."

MISSIONS

Missionaries told to speak "relevantly" on social problems: Christian missionaries in Southeast Asia must find new ways of communicating the gospel or risk losing out to the Communists in that area, a Protestant official told the annual conference of the Christian World Mission at Silver Bay, N. Y. Rev. Tracey K. Jones, Jr., Southeast Asia secretary of the Methodist Board of Foreign Missions and veteran missionary to Malaya and China, said the nations of Southeast Asia are "afire with passion for industrialization, equality, new social relationships and answers to questions of life and death."

THE PRESS

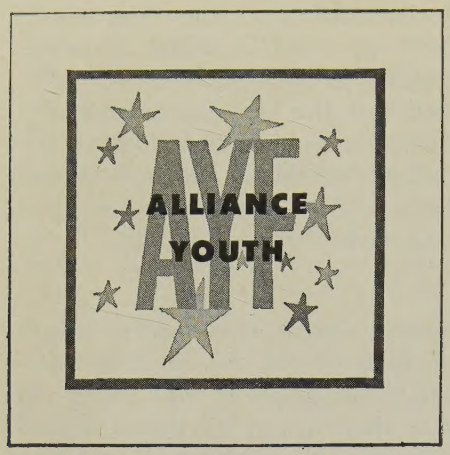
Chinese monthly magazine launched: The first issue of *Lighthouse* Magazine was released at a simple ceremony held in the new magazine offices at Kowloon, Hong Kong, on June 30. Christians may subscribe for their Chinese friends or send for sample copies. Subscription rate is $1.50 a year for North America. Address the *Lighthouse* Magazine, China Inland Mission, 237 W. School Lane, Philadelphia 44, Pa., or direct to P. O. Box 5364, Kowloon, Hong Kong.

●

Christian literature conference held in Johannesburg: Rev. H. L. Maille, of the Dutch Reformed Church, a native African, was a principal speaker at a conference in Johannesburg, South Africa, on Christian literature for the Bantus. The conference was called by South African Protestant groups to study existing Christian literature available for the native peoples of this country —which the churchmen believe to be completely inadequate—and make plans for supplying the Bantus' needs in this field.

PEOPLE SAY

D. Stewart Patterson, at the Methodist Southeastern Jurisdictional Conference: "It is no exaggeration to say that the future of the church, as well as the future of the nation, may be in the hands of the military. What happens to our youth there can determine the future for long years ahead. It has been announced that the strength of the armed forces will be set at approximately 2,850,000 on active duty. Based on numerous reports, it has been found that about 50 per cent of the military personnel have no church connections whatsoever. This would mean that 1,425,000 of those on duty would be unrelated to the church in any way. Here in the military the church has its greatest single missionary and evangelistic opportunity."



ROBERT E. CUTBIRTH, Editor

National Youth Week Spirit

By WELDON B. BLACKFORD
National Youth Secretary

A survey among 1,500 teen-agers in the Evansville (Indiana) high school asked this question: "What can the church do to make you want to attend it or attend it more often?" The survey revealed, among other factors, that young people want "more opportunities for youth participation, a better explanation of the meaning of religion, more understanding of youth and less criticism, and a warmer church welcome."

One of the startling facts the church must face today is that in past days too many young people have wandered from the church. A strong reason for this exodus is best expressed in the words of the young people themselves, "We just lost interest." This is a statement that presents a timely challenge to pastors, churches and youth leaders everywhere. If the future of the church lies with youth, and it does, the church must take the responsibility to prepare young people for the future. The church must demonstrate its interest in youth and offer them the guidance needed.

Statistics are many times questionable, however. One evangelical denomination felt that the loss of youth to the church had reached this proportion: "The church is losing 65 per cent of the girls and 75 per cent of the boys before they reach the age of sixteen." One thing is certain, the church is facing a great problem in its ministry to youth and too many of our youth are slipping through the fellowship of our churches.

This is the second observance of National Youth Week throughout The Christian and Missionary Alliance. Now is the time to catch the spirit of this occasion and to prepare your program. The answers to the following questions will enable you to comprehend its scope and importance:

What are the dates?

National Youth Week will begin Sunday, September 23, and continue through Sunday, September 30. The last Sunday will be observed as National Youth Sunday.

Why have it?

1. National Youth Week presents an opportunity to churches to let our youth know we have made a very special place for them.
2. National Youth Week may be the means of holding young persons in your church whom you otherwise might lose.
3. National Youth Week may be the means of winning young persons to Christ whom you might not win otherwise.
4. National Youth Week comes at a time when summer is ended and vacations are over. Now is the time for a united emphasis to influence youth to the fellowship and service of Christ in the church.
5. National Youth Week may be the means of bringing spiritual strength and blessing that may be felt in the church and AYF for months to come.

Who may participate?

Every church of The Christian and Missionary Alliance throughout the United States, Canada, Puerto Rico and Mexico, as well as every church in these areas affiliated with our Society.

Where can I get information?

A National Youth Week Kit has been sent to every pastor and AYF president whose name has been furnished us. Those desiring additional information or who have not received the material should write the National Youth Office, 260 West 44th Street, New York 36, N. Y.

What will be the results?

One thousand and seventy-seven churches with more than 827 AYF's hold the answer.

If you as a church are really interested in your youth, if you are really anxious to help your youth you will observe National Youth Week.

Thoughts Are Things

How aptly the writer of Proverbs has said, "As he [a man] thinketh in his heart, so is he."

Your mind is the first line of defense against your enemy the devil. Your mind could be called the gateway to the heart and soul. How carefully should the mind and thought life be guarded against sly infiltrations or suggestions by the enemy of your soul.

It is a thrilling adventure to try exercising the power of your mind for the glory of God. Try setting aside a time each day in which you do nothing but meditate in God's presence.

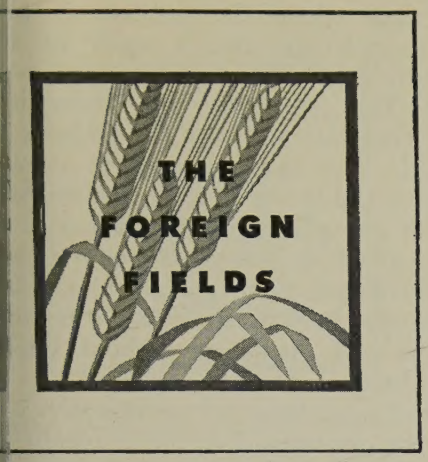
But you say, "My mind wanders. I have no strength of concentration. What can I do?"

There was an ancient poet who asked that question one day. When in the valley of his deepest despair he lifted his eyes to the faraway hills and in anguish cried out, "From whence cometh my help?"

The answer today is the same and just as clear as it was for the psalmist David, as he received it many centuries ago, "My help cometh from the Lord."—KATHERINE BEVIS, in *Youth's Christian Companion.*

Watch the Youth Page

September 12—*Youth Week Plans*
September 19—*Youth Week Message*
September 26—*Program Winners*



ission Property in ali Damaged

REV. R. M. SEARING, *Colombia*

hen reports reached this country that namite carried on seven trucks had ploded in the city of Cali, Colombia, stroying eight city blocks and killing ndreds of people, anxiety was felt the missionaries and national rkers located there. The following count is taken from a letter written Mr. Searing on August 8, the day er the explosion.

oday the city of Cali is comparavely calm. Traffic is still badly arled but the extreme excitement s subsided. The military goverr, General Gomez Arenas, has done marvelous job of protecting stores d homes that were damaged by e explosion and in organizing aid the stricken area.

My first thought when we were idely awakened at one o'clock yesrday morning was that someone had bombed the bookstore. Throwing on my bathrobe, I stumbled down the stairs. They were covered with broken glass and other debris. I managed to force open the door to the street and unlock the doors to the store. To my relief everything inside was in perfect order except for a few books that had been knocked to the floor when the window was blown in, and some more on the floor near the back door which had been wrenched loose from its locks and blown open.

By this time the sky was lighted by the glare of tremendous fires and fire engines were rushing toward them with their sirens screaming. I knew then that a terrible disaster had occurred. Our part of the city was in darkness.

The rivets which held the garage doors to their steel frame were pulled loose and the padlocks were lying in the street with a part of the door that had been broken off. I secured the doors to prevent thieving, then left to see what caused the explosion.

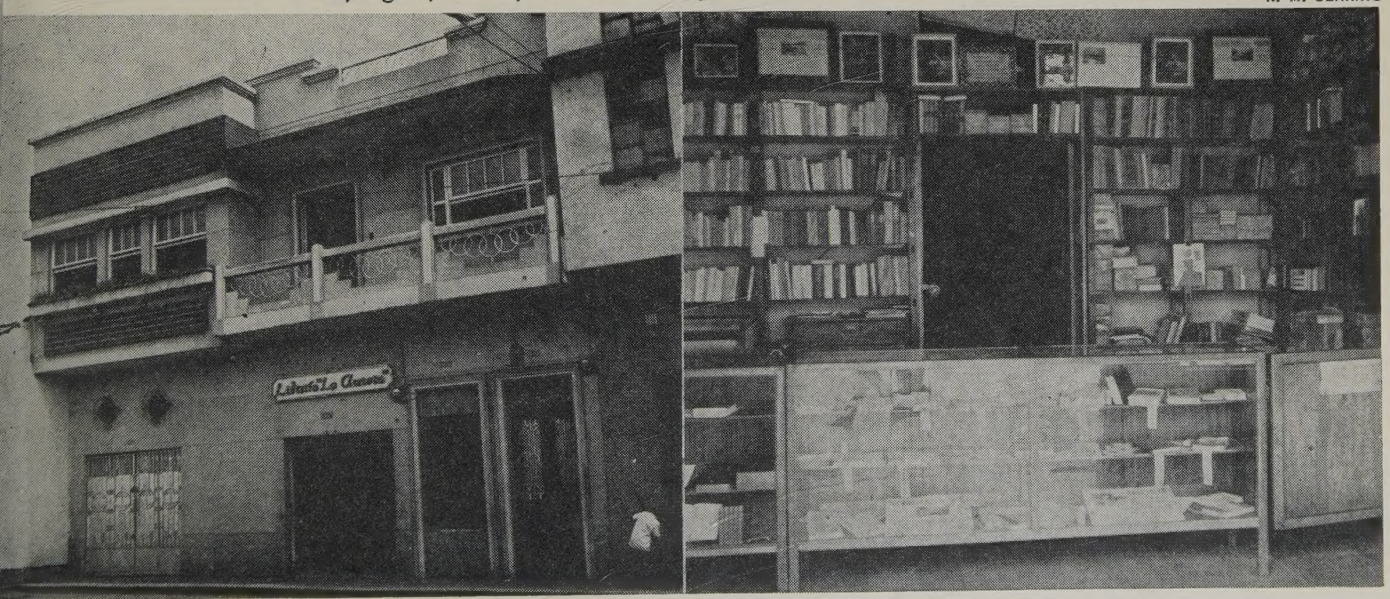
No one I met knew what had happened. By the time I returned, the lights in our sector had come on, revealing more details of the damage done. With the help of a friend who came in just then, we did some cleaning up. Mr. Vidal and one of his boys came to see if we were all right. They walked more than thirty blocks to get here. Over the radio the officials began to urge people to stay off the streets with their cars. This was urgent because taxis and private cars had begun to dash about in such large numbers that ambulances and official cars were hindered.

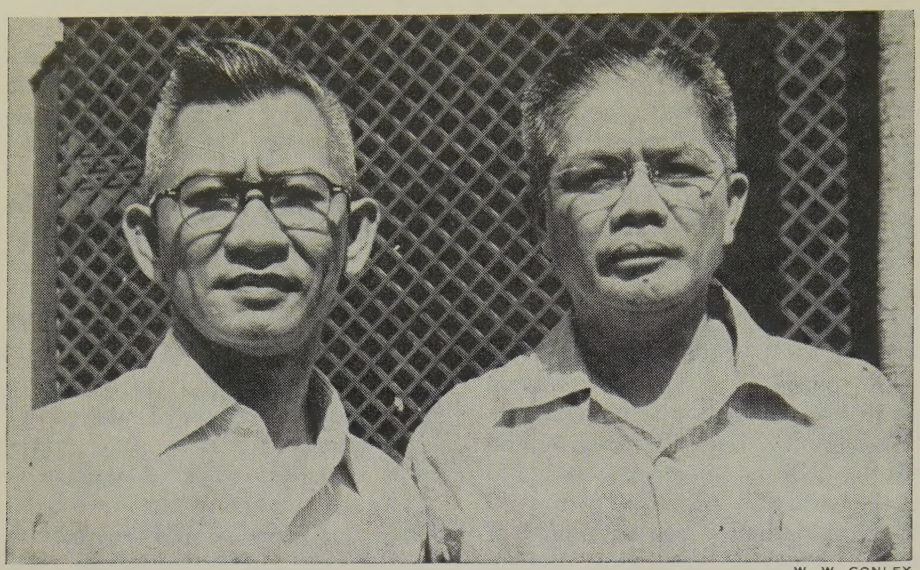
All day yesterday and last night the ambulances and fire trucks were busy. All kinds of vehicles were put to use carrying wounded people to the hospitals. The rescue work is still going on. Construction companies have loaned their heavy equipment to help move rubble, and fire departments from other cities have come in to give assistance. Many doctors and nurses have been flown in by plane. It is feared the death toll will be close to two thousand persons.

We will have to spend about $1,200 to repair the damage here, but we are thankful that no harm came to anyone in the house or store. Pastor Pedro Loaiza, a prominent leader in the Protestant churches of this country, was in the city on Monday night. He and his family were passing through on their way from Manizales to Buenaventura. They tried to secure lodging in one of the hotels downtown and, finding them all full, finally gave up and went to the chapel to sleep. The hotels were all wiped out and it is presumed that no one in them escaped being killed. Had the Loaiza family been successful in obtaining lodging in one of the hotels they would have been among the missing.

The bookstore in Cali, Colombia, with the Searing apartment above, was on the fringe of the explosion area. Right shows the interior of the store.

R. M. SEARING





W. W. CONLEY

Rev. Florentino de Jesus and Rev. J. A. Dulaca. Mr. Dulaca is president of the Filipino national church.

A Look at a Unique School

The Sarangani Institute of the Philippines

By REV. FLORENTINO de JESUS

BECAUSE of the vastness of the work and the scarcity of official workers in one of our remote areas, Sarangani, the one missionary couple and the official workers persistently sought the mind of the Lord for help. One memorable day in 1952 a simple but sure solution was revealed, bringing about the birth of the Sarangani Institute for the purpose of training lay workers.

The students are lay Christians, some of them men and women with home and family responsibilities, who want to gain more knowledge of the Word to be able to impart it to the neglected and benighted tribes in isolated areas of their district. They are taught practical subjects which could readily be applied to the people to whom they minister. Some of the subjects are: doctrine, the Epistles, how and what to teach and preach (expository preaching), leadership, hygiene and music.

Here are some salient features of Sarangani Institute:

Four quarterly sessions, one week each, are held yearly. This totals one month's training per year.

Where feasible, the sessions are rotated in the district so as to distribute the blessing sure to accrue with so many consecrated persons gathered for a week. Churches vie to invite the institute for the next sessions.

A new student, if literate, enrolls in the two-year general course, which requires 240 units for graduation. The student is graded on three separate counts: Class attendance and examinations; book reports prepared during the three months at home; practical Christian work during three months at home.

Later an advanced course is available. A literacy preparatory course of one year is offered for those who cannot read.

Nationals serve as principal, registrar and librarian, and detailed records are kept of the students' grades, reports and practical work. When several students have earned the necessary credits, a graduation exercise is held. To date there have been eleven graduates. These graduates receive a nice diploma and authority to enter the advanced course.

Some students get to the institute either by hiking or riding the Mission launch or commercial boats. They usually come prepared with their own bedding and provisions for the week. Homes of the Christians where the institute is conducted are always open to the students.

The students call themselves "Gideons" and like the Gideons of old they are prepared to answer the call to duty. None are assigned to any place. If the missionary or national worker asked one to go one kilometer, he might complain; but if the Holy Spirit says "Go fifteen," he will gladly go without salary, transportation or complaint!

One of these lay workers who was not disobedient to the heavenly vision was Mr. P. At the outset, he had no hope of gaining anything from the institute due to his age and family responsibilities. His grades were very low. He seemed most unpromising, but because God knew his sincerity and passion he was able to continue until at last he became the first male graduate. He felt the call to preach so strongly that he sold his farm in order to live in the area where the Lord told him to develop a church. He is presently serving two churches. In one of them, where the attendance on some occasions swells to several hundred, his wife is the Sunday school superintendent and his daughter takes the lead at the Alliance Youth Fellowship gatherings.

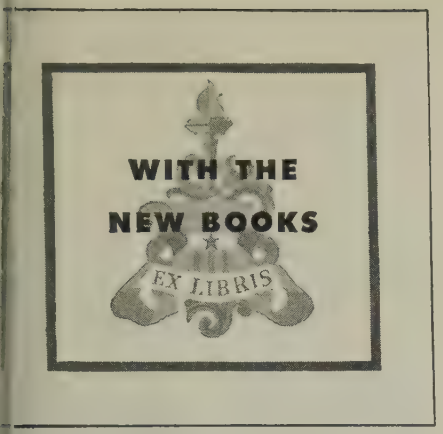
In the few years since the institute began, God has singularly blessed so that very marked progress throughout the area has been observed. In the district there are over thirty churches, only three of which are served by men of regular ministerial training. The other churches are cared for by the lay workers.

The advantages of such an institute are:

It is self-supporting. Besides the students furnishing their own subsistence, the regular paid Mission and national personnel on hand compose the faculty. Any church that such a lay worker founds and serves receives no financial help. It is financially independent.

It is truly indigenous. The workers who come for training do not go out of their environment and consequently remain unspoiled. The people they serve know the worker is one of them with similar problems, and not a stranger whom they might fancy to be unadapted or unsym-

(Continued on page 15)



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Man Without a Halo

Reviewed by DR. S. A. WITMER

uther, by Rudolf Thiel. Translated by ustav K. Wiencke. Muhlenberg Press 1955), Philadelphia, Pa. 492 pages, 5.00.

uther's Works, Vol. 12, Selected salms I. Edited by Jaroslav Pelikan. oncordia Publishing House (1955), . Louis, Mo. 418 pages, $5.00.

Here are two significant publications hich present two revealing and comlementary aspects of Luther—the man nd his work.

The volume by Thiel is planned ifferently from most biographies. A eries of ten chapters in Part One lunges the reader into the midst of uther's polemics at the heart of the eformation. The last three sections of ne volume deal with the later phases of uther's life as a "Warrior," a "Leader" nd a "Watchman." This treatment mits entirely a report of the ancestry, hildhood development and pre-monk ears of Luther. The reader also will iss a sense of continuity, as more than eventy brief chapters present a succesion of biographical "shorts" rather than connected whole.

The second volume under review is he first of a 55-volume edition of *uther's Works,* issued jointly by Conordia Publishing House and Muhlenerg Press. This will be the largest Engsh translation available and certainly ill be in demand as an authentic ource among English-speaking peoples. his first volume on the Psalms conains Luther's comments on Psalms 2, , 19, 23, 26, 45 and 51. They are or the most part the outgrowth of ermons and classroom lectures, family evotions and private conversations eld between 1524 and 1537. Some f the commentaries are only in substance the work of Luther. They are based on classroom notes taken down by others and have undergone repeated editing.

However, the translators have done an excellent job in attempting to make Luther speak English as he spoke German and wrote in both Latin and High German. The prose is simple, clear and positive. It is vigorous reading for both layman and theologian.

It is what these two volumes reveal about Luther as a man, a Christian, a reformer, a theologian and a maker of history that makes provocative reading. One passage from Paul epitomizes Luther: "We have this treasure in earthen vessels." It is difficult to bring the greatness of Luther into focus. In many respects he was a giant. If he had done no more than translate the Bible into German he would have been a monumental figure in history. Certainly he had a great mind; everyone but Dr. Eck hesitated to debate with him.

But this gifted, complex man was very much of the earth, earthy. There is little in the biography that marks him as saintly, given to prayer and communion with God. He was a rough-hewn reformer who at one period regarded both Anabaptists and spiritually-minded believers greater enemies than Rome. Even in an indelicate age, the blunt realism of his language shocked many. For example, he said of women: "Even if the women wear themselves out with young and die therefrom, it does no harm. That's what they're there for. It is better to live a short time in health than long in sickness."

Thiel's thesis is that Luther's "ponderous" faith never brought personal assurance of salvation to him. Throughout life he experienced "monstrous anxiety"—*anfechtung.* Back of this state of soul was his Augustinian conception of God. He did not withdraw from the implications of a harsh predestination. He "could bear a concept of a God who drives the condemned to commit sin," who condemns some to perdition and some to salvation, but we cannot know whether we are among one or the other. Luther said, "Therefore only that faith is needed here, the faith which does not doubt but is certain that God is doing and will do with you what is right and good, whether He preserve or destroy, save or condemn." He kept pounding the theme, "We must believe in the grace of God but remain uncertain about our election or that of others."

Luther would have nothing to do with Melanchthon's view that the fruits of faith give assurance that we possess it, namely, love, hope, withdrawal from the world, crucifixion of the flesh and self-will. He expressed his view in these words: "Be a sinner and sin boldly, but believe more boldly and rejoice in Christ, the victor over sin, death and the world. We must sin as long as we are here, life is no house of righteousness. It is enough that we confess the Lamb who carries the sin of the world. From Him no sin can separate us, even if we whored and murdered a thousand times a day." He maintained, further, that brotherly love is not a fruit of purest Christianity but simply a natural law born in every man self-understood and fulfilled. The only important thing is faith!

The question naturally arises as to whether Luther's commentary on the Psalms supports or undermines the thesis by Thiel. While there are many excellent comments that are in accord with the ethical and experimental aspects of New Testament Christianity, yet the balance no doubt favors the thesis. Heart purity is a "blasphemous notion" in Luther's eyes. But this involves Luther's comments in hopeless contradictions. On the one hand, he could paraphrase Psalm 51:4 as expressing a universal condition as follows: "My whole life is evil and corrupt because of sin. In Thy sight I cannot boast of my merit or righteousness, but I am completely evil. Before Thee this is my name, that I do evil, that I have sinned, that I am sinning, that I shall sin forever." On the other hand, he could paraphrase the twelfth verse as follows: "I am already righteous by the grace of God, because I am sure of the forgiveness of my sins. Then I am also sanctified, for I walk in the obedience and holiness of the Lord's commandments, and this gift of the Spirit is growing daily. Now a third still remains, that there came a courageous and strong mind, which will confess this justifier and sanctifier before the world and will not let itself be driven away from confession by any dangers."

The publishers of these volumes are fulfilling their purpose in making available to English readers these rich biographical and expository materials. But a more realistic appraisal of Luther will be the result. To Thiel, Luther is a colossal hero; actually he has stripped him of the glory of an imaginary idealism. So much the better! The truth dispels the halo but it reveals the man.

Books in Brief

Rest for the Weary, by Vance Havner. Fleming H. Revell, Westwood, N. J. 154 pages, $2.00.

Finding spiritual rest in the midst of daily circumstances is the subject of this book of fifty meditations.

CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

To the Fields

Rev. and Mrs. D. Wesley Bookamer and sons, Wesley and James; *Mr. and Mrs. T. Raymond Stombaugh* and daughter, Joyce; *Mr. and Mrs. David Harvey* and *Miss Lorraine Johnson* sailed from New York on August 18 for Europe where they will engage in language study.

Mr. and Mrs. Bookamer, who are under appointment to French West Africa, are graduates of Nyack Missionary College, and for the past two years served the Society in Verona, Pa. Mr. Bookamer is the son of Rev. and Mrs. Clyde Bookamer, of Titusville, Pa. They are members of the Alliance Gospel Tabernacle in New Castle, Pa.

Mr. and Mrs. Stombaugh, missionaries to Gabon, also graduated from Nyack Missionary College. Mr. Stombaugh served in our work in the Kentucky mountains from 1951 to 1953. He is a member of the Alliance church in Portage, Pa. Mrs. Stombaugh comes from McKeesport, Pa.

Mr. and Mrs. Harvey are appointed to French West Africa. Mr. Harvey received his B.A. degree from John Brown University and the Th.B. degree from the St. Paul Bible Institute. He is the son of Rev. and Mrs. Richard Harvey, of Logansport, Ind. Mrs. Harvey, who graduated from the West Suburban Nursing School in Oak Park, Ill., and attended the St. Paul Bible Institute, is the daughter of Rev. and Mrs. Michael Kurlak, of French West Africa. The Harveys are members of the Gospel Tabernacle, Omaha, Nebr.

Miss Johnson, a graduate of the Western Canadian Bible Institute in Regina, Sask., and of St. Luke's Hospital, Duluth, Minn., is a registered nurse-anesthetist. She is under appointment to the Congo, after completing the government-required course in tropical medicine in Belgium.

Mrs. Ruth Schlatter, Miss Julia Derr and *Miss Agnete K. Hansen* sailed from New York August 18 for India. Mrs. Schlatter, who went to the field first in 1924, and Miss Derr, who went in 1922, are both returning for their fifth term of service. Miss Hansen, who also went to the field in 1924, will be in charge of the missionary children's home at Landour.

Misses Ella May Bryant and *Phyllis E. Taylor* sailed from New York on August 21 for Congo. They are both beginning their second term of service. Miss Bryant's home is in Osage, Ia., and Miss Taylor's is in Chattanooga, Tenn. Both are teachers.

(Continued on page 15)

Mrs. O. G. Schlatter
India

Agnete K. Hansen
India

Mr. and Mrs. David P. Harvey
French West Africa

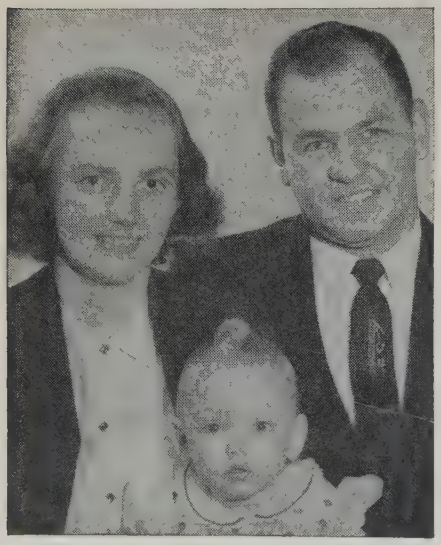
Phyllis E. Taylor
Congo

Ella M. Bryant
Congo

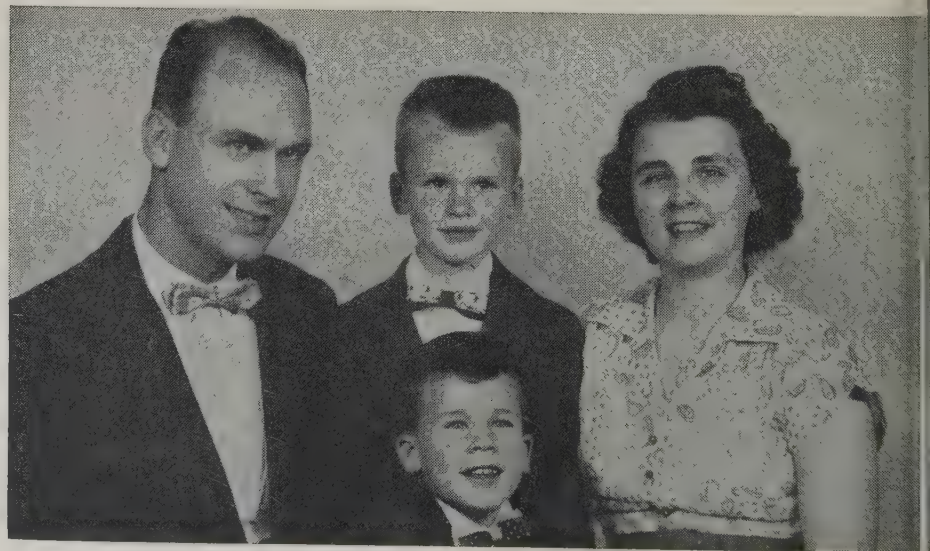
Lorraine Johnson
Congo

Julia E. Derr
India

The T. R. Stombaugh family, Congo



Rev. and Mrs. D. W. Bookamer and family, French West Africa



Sunday

DAILY READING—Matthew 25:1-13.
DAILY TEXT—"*Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh*" (verse 13).

Could you know why I'm longing for
the coming of the Lord,
And watching His glory to see?
'Tis because He's my Bridegroom,
beloved and adored;
And I know He is coming for me.

Could you know why He's robed me in
His garments pure and white,
And bidden me ready to be;
With the oil in my vessels, my lamps
trimmed and bright?
'Tis because He is coming for me.

Could you know why no longer I can
call the world my home,
And my heart from its fetters is free?
'Tis because I am waiting for my Bride-
groom to come,
And I know He is coming for me.

—A. B. SIMPSON.

Monday

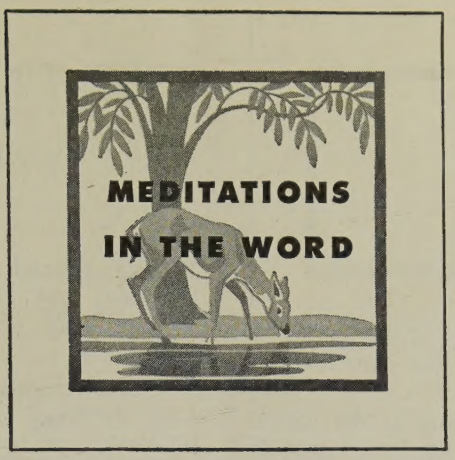
DAILY READING—Psalm 85.
DAILY TEXT—"*Wilt thou not revive us again: that thy people may rejoice in thee?*" (verse 6).

In Bible times, prayer and revival were inseparably linked together. The periodic revivals of which we read in the Book of Judges were all preceded by prevailing prayer. "The children of Israel cried unto the Lord," we read repeatedly in the Book of Judges. This was the prelude always to the times of refreshing that followed. "Revival came," as one writer puts it, "when the cry to God came from the hearts of His people." This was true of all Old Testament revivals. The mighty revival of which we read in First Samuel 7 followed a prolonged period of prayer. During the city-wide revival in Nineveh the people fasted and prayed day and night. At Pentecost the apostles and others waited and prayed for revival, and three thousand men and women were gloriously converted during one service.—EXCHANGE.

Tuesday

DAILY READING—Song of Solomon 5:9-6:3.
DAILY TEXT—"*I am my beloved's, and my beloved is mine*" (6:3).

If any man loves, he will know what is the utterance of love. A great cry in the ears of God is the ardent affection of the soul which says, "God, my God, my Love, Thou art wholly mine, and I am wholly Thine." Expand Thou my soul with love, that I may learn with the inward palate of my heart to taste how sweet it is to love, and to be dissolved in and to overflow with love. Let me, rising above myself through excessive fervor and self-forgetfulness, be possessed by love. Let



Compiled by EDITH M. BEYERLE

me sing the song of love; let me follow Thee, my Beloved, on high; let my soul exhaust itself in Thy praise, being jubilant through love. Let me love Thee more than myself, and love myself only in Thee and all others in Thee according to the law of love, which shines out from Thy example. . . . He who is not prepared to suffer all things and to give himself up to the will of the Beloved is not worthy of the name of a lover.—THOMAS À KEMPIS.

Wednesday

DAILY READING—1 Samuel 25:2-17.
DAILY TEXT—"*Who is David? and who is the son of Jesse?*" (verse 10).

Is anybody happier
Because you passed his way?
Does anyone remember
That you spoke to him today?
This day is almost over
And its toiling time is through;
Is there anyone to utter now
A kindly word for you?

Did you give a cheerful greeting
To the friend who came along?
Or a churlish sort of "Howdy,"
And then vanish in the throng?
Were you selfish, pure and simple,
As you rushed along the way?
Or is someone very grateful
For a deed you did today?

—SELECTED.

Thursday

DAILY READING—Judges 7:1-9.
DAILY TEXT—"*By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand*" (verse 7).

God shuts no servant of His out of His chosen army of victory; we shut ourselves out. Gideon was not once told to classify them; all he had to do was to stand by and watch; and, all unconsciously but quite infallibly, the servants of God classified themselves, catalogued themselves. Our Gideon is Christ. He walks up and down among the churches watching us classify ourselves, and He apportions our places accordingly. What is God saying to us all in this? He is saying: Make up your mind that there will be few; make up your mind that God's battle is dead sure to be won; make up your mind that you can be among those few; and make up your mind that by God's grace, and at all costs, you will. And you will!—D. M. PANTON.

Friday

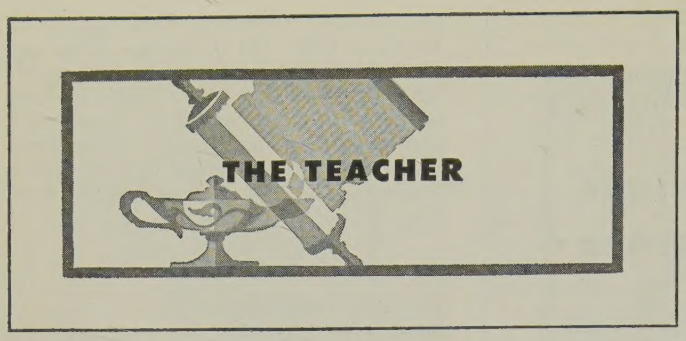
DAILY READING—Psalm 73.
DAILY TEXT—"*I saw the prosperity of the wicked*" (verse 3).

Asaph was looking in the wrong direction and as a result he became utterly confused regarding the dealings of God with humanity. In his shortsightedness he reasoned that because the wicked seemingly prospered above the godly, God evidently did not know all that was going on in His world. And Asaph was not alone in this conclusion. "His people" are reported as saying, "How doth God know? and is there knowledge in the most High? Behold, these are the ungodly, who prosper in the world; they increase in riches" (vv. 11, 12). However, Asaph did not stop with such cogitations but went to the Lord about it all. There he realized how utterly foolish were his reasonings and how much better was his position than that of the wicked. Their prosperity was only temporal and would cease with the passing of time, whereas the prosperity of the righteous was of another sort entirely and would still be enjoyed when earth and time had passed into oblivion. Asaph changed his views along with his range of vision. —PAMEH.

Saturday

DAILY READING—Acts 9:10-20.
DAILY TEXT—"*Go into the street which is called Straight, and enquire in the house of Judas for one called Saul*" (verse 11).

There is tremendous comfort in the thought that the God whom we love and worship is a God who knows us as individuals. Not only does He know the nebula that the astronomer talks so much about, but He knows the little individual stars that comprise it. He does not know humanity in the mass; He knows the individual man or woman. He calls us all by our names. He knows the name of the street we live on and the number of our house. His understanding is infinite. Surely there is comfort for everyone in the thought. It is so easy today to feel lost amid the mass of humanity that comprises this world, to feel that we are simply a grain of sand scattered upon the shores of the illimitable universe. Nothing could be farther from the truth. Our salvation was a personal matter with God, and the Lord Jesus Christ did not die to save the world en masse. He shed His blood to save us as individuals, just you and me.—EVANGELICAL CHRISTIAN.



By DON J. KENYON

SUNDAY SCHOOL LESSON—SEPTEMBER 16, 1956

Christ Among the Churches

Revelation 1:9-11, 17, 18; 3:14-22

Golden Text

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me"—Revelation 3:20

BACKGROUND AND LESSON ORIENTATION

The Revelation is the chronological as well as the logical terminus of the message of redemption. John, the penman of this book, lived in circumstances that indicated anything but the triumph of which he wrote. Nonetheless in the midst of his tragic physical limitation John saw Jesus "crowned with glory and honour." A look at the outward circumstance of the church in that day would be enough to convince anyone that the might of Rome would crush the small, struggling body of believers. Although from the world's viewpoint the serpent looks very much like the dominant figure, his doom is sealed by the decree of God. John was given a revelation of the true perspective. He was bidden to write what he saw and send it as an encouragement to the churches of Asia.

CONTEXTUAL CONSIDERATIONS

John disclaims any originality for the content of The Revelation. It is the Revelation of Jesus Christ. The writer was a prisoner of Rome on the Isle of Patmos and tells how he came to be the amanuensis of this magnificent piece of literature. What John has written is either what he claims it to be or it is the most exalted, ethical and scholarly forgery in print. We choose to accept its claim for itself as true. John, a former fisherman, captured by Christ and endued with the Holy Ghost, is thus the channel of divine revelation in which information is imparted to mankind to inspire hope and to assure him that no matter how bad things may get, Jesus Christ is ultimately the victor. This hope has been the church's bulwark through the ages of history.

SIMPLIFIED OUTLINE

1. *The authority of the Church's message*—Revelation 1:9-11.
2. *The Lordship of the Church's Christ*—Revelation 1:17, 18.
3. *The nature of the message given*—Revelation 3:14-22.

KEY WORD ANALYSIS

"In tribulation . . . kingdom . . . patience"—*thlipsei, basileia, hupomone* (1:9). This strange association of words which at first do not seem to have much in common forms a unit of material for deep reflection. One could well use the entire lesson time here. The companionship herein described finds its communion in tribulation. This word is used almost exclusively to describe the stigma associated with our union with Christ. Sinners cannot be persecuted for sinning. We are companions also in the kingdom of Christ. One must be in His kingdom to suffer with Him. This suffering issues in patience. True patience is developed only in tribulation (Rom. 5:3; James 1:3).

COMMENTARY ON THE PRINTED TEXT

1. *The authority of the Church's message* (Revelation 1:9-11).

Christ is represented as the first and the last, the author and the finisher, the beginning and the ending, eternal, pre-existent. John thus wrote to establish his personal authority and relationship to this message that he presents in Christ's name. A man who presents things that are might be acceptable as a historian. When he embraces things which will be, it is necessary to cite his divine credentials. He is either quoting God or trespassing his prerogatives.

John identified himself in the fellowship of the humble believers. He was a prisoner because of his loyalty to Christ and His Word. While worshiping God he fell into a blessed sense of withdrawal from his physical predicament. The Spirit captured his senses and mind. He heard the voice of the One whom he was worshiping. What he saw and would see the Lord commanded him to write in a book and circulate it among the seven churches of Asia which in turn would transmit the message to the Christian world.

2. *The Lordship of the Church's Christ* (Revelation 1:17, 18).

Following this initial announcement John was given a majestic revelation of the exalted Lord. He saw Him in triumph and apocalyptic glory. The vision of Christ was so overpowering that John fell prostrate before Him. The strong right arm of Christ's kingly authority now became the familiar touch of the tender Jesus. The voice which before had thundered now became the soothing voice of the Saviour. He was told to have no fear. Now in quietness and peace Christ declared to him His eternity, His historic death and resurrection, His endless life and His authority over all enemies of God and men.

3. *The nature of the message given* (Revelation 3:14-22).

One of these messages to the seven churches is presented in the printed text for our examination. This Laodicean message follows the same general pattern as the other six. (1) The message comes directly from Jesus Christ who shows Himself in some revelation of His absolute victory. (2) Each message indicates that the One with whom we have to do is One from whom we cannot hide any evil thought or deed. "I know thy works." (3) The good and bad factors of each church are then set forth (in the case of Laodicea there were no good factors). (4) Some advice is given. (5) A promise is extended to those in each church or church age who overcome the particular temptations of that period. (6) Admonition is given to heed carefully what is spoken by the Lord of the churches.

This is the pattern of all seven messages. In each case it is a specific analysis of Christ Himself. These are His words, not the words of John, which makes them doubly important and applicable.

HELPFUL HINTS FOR LESSON PREPARATION

(1) It would be highly impractical to try to be exhaustive on the great scope of material presented in this week's lesson. Why not use Revelation 1:9-11 as a brief introductory portion? Verses 17 and 18 would follow as a contrasting element between the incarnate Christ and the Lord of glory. (2) The best area for fruitful teaching is the message to Laodicea. How do our works look?

Local Conventions

★ ★ ★ ★

September 9-16

sionary conventions furnish the sinews lifeblood of the missionary outreach The Christian and Missionary Alliance. ders of this paper who are not in touch a local church which has such a vention may secure information by ting to The Home Department, The istian and Missionary Alliance, 260 st 44th Street, New York 36, N. Y.

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ho, Ia. .....September 10, 11

A Unique School

(Continued from page 10)

athetic with them. There is no nguage problem.

It is self-propagating. Like Philip, ie workers go where the Spirit eads them and put into practice uring the three months what they ave acquired from the classes.

It is self-governing. The Sarangani nstitute students stand in their own ignity as God's men, and they wel-ome the missionary as the Early hurch welcomed the apostles. In ealing with other religious groups, hey are unoffensive yet uncom-romising. Spirit-taught, many give hemselves to long hours of fasting nd prayer until God performs the niracles they ask of Him.

It is self-amplifying. Their pros-ects are usually the unsaved, whom hey woo and win to Christ and en-ourage to join their band to be able o penetrate into the interior with he blessed message of love and sal-ation in Jesus.

THE ALLIANCE FAMILY

(Continued from page 12)

On Furlough

Rev. and Mrs. W. S. Martin arrived in New York on August 17 by plane from French West Africa. They have just completed their fifth and sixth terms respectively. They worked in the Sourou district of the Upper Volta, among the Samogo people.

Rev. and Mrs. A. Roy Thomas and children, Susan, Albert and John, arrived on August 15 by plane from the Philippine Islands. The Thomases have just completed their first term.

Joel and Mary Anne Kowles, children of Rev. and Mrs. A. G. Kowles, of Viet Nam, arrived in New York on August 17. They will continue their education at Hampden DuBose Academy, Zellwood, Fla.

The New Generation

On July 17, to *Rev. and Mrs. Stanley L. Focht,* Harrison, Ark., a daughter, Janet Eileen.

On August 14, to *Rev. and Mrs. K. E. Troutman,* New Guinea, a daughter, Camelia Ray.

On July 15, to *Mr. and Mrs. John Hoagland,* Modesto, Calif., a son, Ross Douglas.

Marriage

On August 17 Miss Bonnie Jean Fairley, daughter of Rev. and Mrs. D. A. Fairley, of Gabon, was married to Mr. Harold Draper, in Washington, D. C.

Bandages for the Fields

Many of the prayer groups have responded generously to the appeal for bandages and other supplies for the dispensaries on a number of our fields. However, in some areas the duty on such packages is so high that the nurses cannot accept all the packages. This is especially true in Congo and Gabon, though all fields are affected.

It would be appreciated if, before mailing the packages, the prayer groups would kindly write to the nurses for information as to the immediate need and for instruction concerning the mailing.

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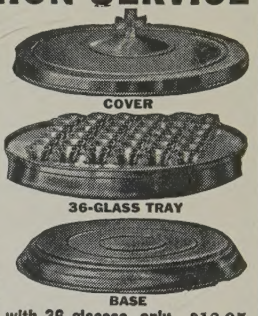

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The Gospel at Work in Communist China

OVERSEAS Chinese business people have a standing invitation from the Communist authorities to visit the homeland. Even when their stay is brief every effort is made to impress them with the superiority of Communist rule.

A few months ago a business woman of Southeast Asia entered China to purchase a stock of incense and candles; the Buddhists where she lives consider these articles more effective for worship than those manufactured locally. A devout Buddhist herself, she intended also to secure a copy of the Buddhist classics.

Although her residence is but five minutes' walk from an Alliance chapel, she had never visited it nor did she have any idea what Christians believe. But while she was living abroad some of her relatives and friends in China were converted. When she returned they invited her to attend meetings their pastor was conducting each morning from eight o'clock until noon. As he taught the simple truths of God's Word she opened her heart and accepted the Lord Jesus Christ as her Saviour.

In a few days the authorities came to investigate. They wanted to know how the pastor could afford to devote so much time each day to preaching. They condemned him as selfish when they found that he had three cows and sold the milk. His cows were confiscated and turned over to the People's Government, and he was forced to seek full-time secular employment.

But his faithful ministry had borne good fruit. As soon as the new convert returned home she tore down the idol altar in her house. Warned of the consequences, she replied, "The victory was gained for me at the cross." The next day she went to see a Christian whose name and address the pastor in China had given her. At prayer meeting that evening she repeated portions from the pastor's messages in a manner which showed a remarkable grasp of gospel teaching. Her beaming face and her relish for the Word of God bear witness to her new life of faith in Christ.

Rather than being impressed with the superiority of Communism, this visitor from the "free world" found true freedom in Christ through the ministry of a church whose virile faith surmounts adverse government restrictions. This is striking evidence that the Church in China is a living force and worthy of our prayer support.

THE CHRISTIAN AND MISSIONARY ALLIANCE
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